der. Often, when the buffalo ran close together, 224
he shot two with one arrow. . . . 411

HEAD CHIEF RED CROW

The most famous chief in our recorded history is 622
Red Crow, who was head chief at the end of the Old Days and the beginning of reserve life. Among our People today his name symbolizes the glory of the past. Red Crow was a brave leader [648]
when enemy war parties still threatened our People, but was also a peace advocate when his People were asked to join in the native uprising known as the Riel Rebellion, and when his People were angered by the white settlers and their government. Red Crow certainly helped make it a fact that the Blood (and Blackfoot) People never fought the intruding government with arms.

Like many leaders faced with trials of such 622
dramatic changes as loss of the buffalo and restric- 156
tion to a reserve of land, Red Crow did not perform his duties in a manner that pleased everyone. Some of our Old People today still talk [423]
with bitterness about some of his doings, such as [657]
his sale of choice ranchland on the west side of [435]
the reserve for fifty cents an acre. He also gave a [427]
group of Mormons a ninety-nine-year land lease
that includes the present site of Cardston, Alberta. Red Crow later said that he understood the agreement only to be a rental arrangement. The interpreter, a Cree half-breed, admitted years later that the Mormons had paid him well to misinterpret the documents to which Red Crow put his mark. Red Crow trusted his Mormon friends be- [609]
cause they treated him well and often filled his buggy with groceries when he went to visit them.

As head chief, Red Crow had the final say in 622
most matters pertaining to the Bloods. Yet he was 648
not known as an orator and preferred to let his subchiefs speak for him. When he went east in [484]
1885 to meet with government officials in Ottawa, he was accompanied by One Spot, then assistant head chief. These two Bloods were part of a

[TEXT CONTINUED ON PAGE 238-C]
[P. 236-B]

47: Kane R,T-3 (1848) 1925 NF6 Blackfoot NF6

empty every summer. It is built like most of the other forts, of wood, but with more than ordinary regard to strength, which is thought necessary on account of the vicious disposition of the Blackfoot tribe, who are, without exception, the most warlike on the northern continent. I may state that beds of coal are seen protruding here along the banks of the river, similar to those at Edmonton.

There is also a small band of Assiniboines in the neighbourhood of the fort. The Blackfeet attacked them last year, and carried off two girls, captives. One of them, after having been carried away a long distance, was stripped naked, and told to find her way back as best she could, and as she was never heard of afterwards, it was supposed that she perished from cold and hunger; the other girl was taken charge of by a chief, who sent her relations word that she should be returned safe, which promise he fulfilled.

We found a man at the establishment, called Jemmy Jock, a Cree half-breed, who had temporary charge of it; he had obtained much Blackfoot celebrity. He was sent out when a clerk of Hudson's Bay Company, by them, to the Blackfoot Indians, in order to learn their language, for the purpose of facilitating the trade with them. He then married a daughter of one of their chiefs, and taking a fancy to their mode of life, he left the Company's service, and stayed with them. He afterwards became one of their chiefs, and being a man of singular acuteness, soon acquired great influence. The missionaries entertained very little respect for him, and have spoken very badly of him throughout the whole country; but as far as my intercourse with him went, I always found him trustworthy and hospitable. I learned much from him relative to the customs of the Black-

47: Kane R,1-3 (1848) 1925 NF6 Blackfoot NF6

126 Horn," with a buffalo robe draped round him, and between him and Big Snake is Wah-nis-stow, "The White Buffalo," principal chief of the Sar-cee tribe. In the background stand two chiefs of inferior quality, one of them has his face painted half black, being in half-
123 mourning for some friend. As they were expecting to
[535] have a fight with the Crees next day, they got up a
[126] medicine dance in the afternoon, and I was solemnly invited to attend, that I might add my magical powers
126 in increasing its efficacy. Amongst all the tribes here
123 assembled, the sacredness of the medicine pipe-stem is
[118] held in very high estimation, and it was with much solemnity that I was placed in the best position, to work my incantations; that is to say, to make the sketch No. 18.

609 Next morning we embarked, after having presented
572 the chiefs with eight or ten pounds of tobacco to be distributed amongst the rest, and had not proceeded many miles, when we had to put ashore again to gratify an old Blood Indian chief, who had arrived at the camp shortly after our departure, and had galloped immediately after us, for the purpose of having a talk with Mr. Harriett, whom he had known many years before, and for whom he entertained the warmest friendship. After the talk, he stripped himself naked, excepting his breech-cloth. Mr. Harriett, not to be behindhand with him, gave him everything but his shirt and pantaloons: it was rather a losing operation for him; although the chief's leather shirt and leggings were quite new and highly ornamented, yet they were not exactly what Mr. Harriett would like to wear, so he gave them to me to add to my stock of Indian costumes. One of the Indians who had accompanied the old chief, noticing I had a new capote on, thought he would try what could